

THE REFORMER.

Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth.—*Jeremiah, v. 1.*

VOL. VII.]

PHILADELPHIA, JULY, 1826.

[No. 79.

[From the New York Telescope.]

THE BAPTIST MONEY BEGGAR.

[The following communication is from a respectable member of the Baptist Society, and may be relied on as correct.]

Lexington, N. Y. May 29, 1826.

Mr. Editor.—If you think the following fact worthy a place in your publication, by inserting it you will confer a favour on a subscriber.

J. VAN VALKENBURGH.

The noted Baptist money beggar, (Luther Rice,) a few years ago attended an association in this place, he appeared an eloquent and highly gifted divine, and we heard him preach with peculiar satisfaction. His subject was well calculated to excite the sympathy of his audience. He endeavoured to show that it was highly necessary that money should be collected to aid in spreading the Gospel among the poor heathen; and as money seemed to be the chief topic of his discourse, he endeavoured to urge the vast necessity of having a collection taken up at that time; and according to his request, after sermon about one hundred and ninety-five dollars were collected, and given to him for the above mentioned purpose; but it is calculated from the best information, that the money has gone no farther than to aid him in his Anti-Christian proceedings. But that which I would be more particular to state is, that a Baptist brother (William Faulkner) invited the Rev. Priest to go and take lodging with him that night, and his friendly request was granted. In the evening some of the brethren came in to spend some time in Christian conversation. After a little time had passed, Mr. Rice was requested to relate his Christian experience, his call to the

ministry, and some of his travels in heathen lands; but as his call in this place, as well as in all others was for cash, he replied that if each one in the room would give him two shillings, he would relate it to them. One of the gentlemen present observed, that they had contributed very liberally at the meeting house, and he ought to be satisfied. He replied, that he could not spend his breath for nothing, but if they would give him two shillings each, he would grant them their request!!! With surprise and astonishment they were obliged to spend the evening without hearing his experience. I think he showed them plainly what his call was, if he did not tell them; but I will leave you to judge for yourself what spirit he was actuated by; “Every tree is known by its fruit; a good tree cannot bring forth corrupt fruit, neither can a corrupt tree bring forth good fruit.”

[The blindness and false zeal, not to say any worse, which rest upon the professing world, may be inferred from the above communication. *Ed. Telescope.*]

[From the East Tennessee Statesman.]

“Wealth, pomp, and grandeur, seem to be almost the universal object; and though the different religious sects are greatly increasing their numbers of late, yet, whether Mammon does not add as many proselytes to his cause, as all of them put together, is a subject of inquiry. Some years ago, when humility was thought to be a christian virtue, most people considered themselves and others sufficiently equipt for public worship, when clean and in whole clothes of their own manufacture; but now, it would seem, that the manufacturers, both of Europe and the Indies,

are required to equip some of our high soaring professors with sufficient splendour, to assemble on that solemn occasion. Very great revivals, according to both printed and verbal accounts, having taken place in various parts of the land, meetings for worship are frequent, and the assemblies numerous; and it has been thought by some, that this great increase of religious profession, has been a source of very great wealth to the merchant. The merchant and his family, whether with or without design to increase custom, generally dress in costly and superfine raiment; and then the most popular of the clergy, and their ladies, if they should be married men, in order to accommodate their fashionable hearers, and to hold social converse with the wealthy, have to be attired in the same style. This uniformity of appearance between the merchant and the minister, forms a kind of double stimulus to the laity; as the most of these would wish to follow the example of their teachers, if not in piety, yet in personal splendour, every one of such is on the alert, debt or no debt, to appear in the worshipping assembly, as richly and as fashionably attired as the minister and the merchant. When a sacramental or a camp meeting is announced to take place at some weeks hence, the hurry and bustle with many, to make preparation for an elegant set off at the time, is wonderful to see; and when the solemn scene has commenced, who can calculate the cost of hats, bonnets, broadcloths, velvets, silks, cambrics, shawls, muslins, lace, ribbons, and a thousand other articles of decoration, and badges of human apostacy, that have been purchased new within a few weeks, and put on and worn on these occasions, and by many too, of the most zealous professors of religion?

"The expense in foreign articles of clothing, used by the people, must be enormous, to say nothing of the cost at some of the camp meetings, in furnishing pompous tables, that look more

like a preparation made for feasting and show, than a meeting for fasting and prayer. These tables are not thus furnished for the entertainment of the "poor, the halt, the maimed, and the blind," strangers that have come to worship in sincerity—these are generally kept on the back grounds; but the wealthy strangers on the encampment, are carefully sought for, and invited to partake of the sumptuous banquet. Cases of this nature, it is true, are not universal, but they are by far too general.

"Wealth and splendour, too generally command the veneration of mankind in our day, instead of a renunciation of the world, with its pomps and vanities, from the mitred bishop and D. D. down to the obscure cottager inhabiting the lonely regions of poverty; and should this undue devotion, paid to the empty glitter of wealth, have a much greater increase amongst professors and others, it is to be feared without an interposition of Divine Providence, that the simplicity of the christian religion, with all its divine efficacy, will be finally buried under the rubbish of formality, foppery and fashion. For my part, I see but little difference, in general, between professors of religion, and those who profess it not, in their attachments and conformities to the world; and indeed I have been told that it has become quite proverbial with some, that when a man makes a greater display of zeal for religion than ordinary, that if that man is not carefully watched, he will defraud some one or other, in his dealings, if he can. Thus it is, that the cause of the Redeemer is dishonoured; and his religion which was begun in poverty, was carried on and prospered under poverty and persecution, and must finally be supported, and become triumphant through humble means, seems to have been taken from its humble dwelling, by the votaries of wealth, and like its author, clothed in royal apparel; and is by many, used as a cloak

for covetousness, and a stalking horse for sinister views, to whom the rebuke of Christ is as applicable now, as it was to the traders in the temple formerly—‘take these things hence—It is written, my Father’s house shall be called the house of prayer, but ye have made it a den of thieves.’

“When the Divine Saviour came into the world, pomp, splendour, and parade, made no part of his train. He took on himself the form of a servant, led a life of poverty, humility, and self-denial, and had not where to lay his head—leaving an example of humility to all who would be his disciples, to follow. In all his heavenly doctrines he set at nought the pomps and splendours of this world, and taught his followers to live in a state of crucifixion to them. He pointedly commanded his followers not to lay up treasures upon earth, seeing that where the treasure is, there will be the heart also—and that such shall hardly enter into the kingdom of heaven.

“But how many among the millions of his professed followers in these modern times, are following his examples of humility and self-denial, or obeying his commands in the case of laying up treasures on earth? Small is the number, it is greatly to be feared. Instead of this, have we not ocular demonstration, amongst various denominations of religious professors, of, perhaps, a large majority both of clergy and laity, that appear to be straining every nerve to accumulate all the wealth they possibly can, either by fair or by foul means? There is one sect of professors, that prohibit children from the font, till the sponsor among other things shall promise and vow, that the child shall renounce all the pomps and vanities of this wicked world, and all the sinful lusts of the flesh; but from present appearances, it would seem that this oath or vow, had been inverted, and that both preachers and people, amongst professors in general, had sworn allegiance to the pomps, the vanities and wealth of

this wicked world, and had solemnly engaged to maintain the sceptre of Mammon!

“That Divine Saviour who never by precept or example encouraged show and grandeur, and who preached his own pure gospel to the multitudes, on mountains, and by the sea side, without any house, must now, it seems be honoured, or rather mocked, with houses to worship him in, built at vast expense, and with the most costly workmanship; and embellished by art with all the decorations which pride and vanity can invent. And to complete the folly in building, they must be appendaged with towering steeples, and bells of great magnitude, with other gay and useless decorations, calculated to inflate the vanity of the builders, and to excite the admiration of a deluded populace. And to cap the mimic farce, and be all of a piece, the worshippers, from the parson to the peasant, must be attired in a full conformity to the style and fashion of the world, or he or she can have no inheritance in the splendid idolatrous temple. The clergy who pretend to a greater knowledge of spiritual things than others, and whose business it should be to lead the people out of such pride and vanity and set them an example of humility and crucifixion to the world, and its idle pomps, are some of them, among the first to set the pattern of pride, and to encourage their people in a fondness for such gaudy pageantry; and thus, instead of ‘bringing men from darkness to light, and from the power of Satan to God,’ they are leading them to the pinnacle of pride, and from thence to the bottomless pit of perdition!”

[The foregoing extracts contain truths as lamentable as they are justly portrayed. It is however a matter of consolation that individuals in various sections of our country are beginning to see things in their true character, and are not unwilling to present them in that character to the public. By this means a knowledge of the abuses and evils which now prevail in

christendom, will be extended, till at length none who will open their eyes can remain ignorant with respect to them; and the kingdom of anti-christ and wickedness will fall, to exist no more until the time when Satan is again loosed for a little season. See Rev. xx. 3.]

For the Reformer.

By the following, taken from the *British Traveller*, a London newspaper of the 26th March last, may be seen something of the ways and means of supporting the *Beast* and his image, and the consequent poverty and degradation of the lowest but most numerous class of people in European Christendom.

H. S.

PARISH OF CHRISTCHURCH, SURRY.

Yesterday a numerous meeting of the inhabitants of Christchurch, Blackfriars road, took place in the church.

Mr. Henry Hunt, who is a parishioner, sent round a notification that the twelve objects for which the parishioners were summoned, ten of which were for the election of officers, and the remaining two for voting away the money of the inhabitants, were twelve important reasons why they ought to attend at least the annual vestry, to look a little into their own concerns. He had heard it asserted, in open vestry, by one of their own officers, "that their money might be misapplied to the amount of 500*l.* a year." His object was to prevent such misapplication, if any existed.

Mr. HUNT was himself elected one of the auditors for the ensuing year. Upon the motion for the appointment of some of the inferior officers of the parish, he objected to the practice of asking for Christmas boxes. This was, he observed, that very offence which they had received orders to apprehend persons for committing—mere begging.—(Applause.) It was disgraceful to allow men employed by the parish to set an example of that which they were strictly ordered to assist in punishing. It would be better to increase their salaries.

His suggestion was adopted, and it was submitted to future consideration, whether it would not be advisable to increase the officers' salaries, and to do away with Christmas boxes.

Mr. B. HAWES, in moving for the annual present [Christmas box] to the Rev. Mr. Mapleton, of 300 guineas, mentioned that before that gentleman became rector, the seats were going a begging, and since that time galleries had been erected, and the church most numerously attended. The salary allowed by the act was 60*l.* per annum; and it was expected that nothing like a dissenting voice would be heard upon the motion for the usual increase. He then moved, that the Churchwardens be directed to present 300 guineas of the parish money to the Rev. Gentleman, in testimony of their sense of his services.

Mr. HUNT did not mean to withhold any eulogium from the rector, of whose talents and character he had heard high approbation; but he thought that before they voted 300 guineas of their money to him, they ought to ascertain the extent of the emoluments he received for births, marriages, and burials. (Hear, hear.) How was it possible to know whether or not the sum just mentioned, was or was not enough to grant, without knowing the remuneration which the Rev. Gentleman was in the habit of receiving from other sources. He (Mr. H) begged to be understood as not giving an opinion whether the sum proposed to be voted was too much or too little. He was only for having laid before the parishioners that criterion by which a true estimate could be formed. There were many difficulties in the parish. For his part, were he a Dissenter (which he was not,) he should object to be charged otherwise than as had been regulated by the Act. He was one of those, in fact, who did not consider that the man who went to church was better than he who went to his private devotions in the closet. (Some symptoms of dis-

probation.) He spoke his own opinion when he said so. He certainly had as high an opinion of the sincerity of the latter, as of that of the former. It was said that the fees that were exacted were very large indeed—that they amounted to 700*l.* or 800*l.* a year. He did not know whether they were more or less, but he should be glad to ascertain. He was the more disposed to question the propriety of this present, upon hearing that it was intended to follow up this motion with one for a vote of 100 guineas to the Curate. Now if a clergyman was properly paid, he ought to pay his curate himself. The request of the Rector was, he understood, not to be granted as a matter of charity—for that gentleman was a man of good property,—so charity was out of the question. He had moved out of the parish, into more eligible quarters, by which he increased the difficulties of attending properly to his duties. Mr. Hunt then stated, that the money of the parish had not been upon all occasions applied as it ought to have been. A person who was now in the employment of Mr. Hawes, upon fifteen shillings a week, had, when out of employment, applied to the parish for relief for his wife and five children; although several weeks without any thing to do, he received no more than 7*s.* altogether. (Cries of shame.) Now he (Mr. Hunt) had made a calculation, and taking the Rector's salary, fees, &c. at 1,000*l.* [4,444 dollars] a year, that gentleman received just as much as 10,500 poor labouring men, who had 15*s.* a week got for working from morning till night.—(Laughter, and cries of shame.) Was this Christian charity? He had heard that great savings had been made of late in the parish; he feared the saving had been made in the wrong quarter. (Cheers.) These were not times when large sums should be voted for labour which was comparatively nothing. (Loud cries of order.) He repeated the word comparatively, for he compared the labours of

the Reverend Gentleman with those of the poor man who worked from morning till night. (Cries of order and laughter.) These were times when they ought to take care of their money. He should move as an amendment, “That the Rev. Mr. Mapleton be requested to let his parishioners know the amount of the fees which he annually receives.”

Mr. HAWES said, he was very glad to have an opportunity of answering Mr. Hunt. Every thing, he assured Mr. Hunt, was open to examination upon the affairs of that parish; and every body in it was at liberty to look into the books. Now he must say that Mr. Hunt had not acted like a gentleman in dragging his (Mr. Hawes's) name forward, coupled with a charge of inhumanity.

Hr. HUNT—I ask those around me whether what I have said ought to subject me to this sort of attack—whether the language just used is that of a gentleman? (Shameful.) He altogether disavowed having imputed to Mr. Hawes any impropriety of conduct; the words he used never conveyed any imputation of the kind.

Mr. HAWES declared that the man who had applied to the parish had acted against the law of the establishment to which he belonged, as, in case of distress, there was a fund, to which not one of the workmen had ever applied in vain. Besides, there was not a man in the establishment who had so little as 15 shillings a week. He then contended that Mr. Mapleton was deserving of the present annually voted to him. (In this opinion the meeting seemed unanimously to concur.) He complimented Mr. Hunt in the course of his observations, stating that his conduct had excited surprise, it was so very gentlemanly.

Mr. HUNT—“Ay, I am a gentleman and no gentleman, it seems; but I am not either to be bullied or humbugged for all that.” (A laugh.)

A Parishioner bore testimony to the

worth of the Rector, whom he described as a man of unbounded charity and liberality.

Mr. HUNT could not but admire the facility with which Mr. Hawes had contrived to transform the term "ungentlemanly" into its opposite. (A laugh.) But neither coaxing nor menace should have any effect upon him. He then repeated the story of the poor man, and upon being asked for the name of the claimant upon the parish mentioned it, but begged that a discharge might not follow the disclosure. (Laughter.)

After some observations from several parishioners, one of them said, that what Mr. Hunt had stated was false; and made some allusions to the wonderful blacking.

Mr. HUNT cried out, "I'll not be dismayed by the bullying of that tallow-faced gentleman." (Loud laughter.)

The motion for presenting the 300 guineas to the Rector was then carried, and

Mr. HUNT submitted his motion. He was anxious to know the amount of fees for weddings, burials, and christenings, of which there were great numbers in that parish.

An amendment was moved, that it was neither expedient nor necessary to make the inquiry; and Mr. Hunt was informed that he might ascertain by the books that amount. The amendment was carried by a large majority.

The motion that 100 guineas be presented to the Curate was opposed by Mr. Hunt, who asked whether the Curate, in the event of the grant being made, was sure to get it?

The Churchwarden said, his receipt was regularly given for it.

Mr. HUNT, in alluding to the large funds of the parish, submitted that the Bank of England ought to be paying as much interest upon the money placed in their hands by the parish as would discharge the amount of what the parish was in the habit of paying to the Curate annually. (Applause.)

The motion was carried, 40 hands having been held up for, and 29 against it.

In the course of this discussion, Mr. HUNT said, he should certainly endeavour to save the parish a serious sum of money during the year; and if he could accomplish that, his efforts could not be said to be thrown away. He said, also, that some of the parish money might receive a more equitable direction. The meeting then separated.

Mr. Hunt, although he received much opposition during the business, and retorted most readily and sharply, seems to be a welcome inhabitant of the parish.

[*From the New York Courier.*]

"NATIONAL PREACHER."

We have noticed a prospectus for publishing a periodical work in this city, with the above title, to be edited by Mr. Dickenson. Who this gentleman is, or what his qualifications are, we know not—but this we think we do know, that the "National Preacher" is another engine in the employ of mercenary and ambitious men, to forward the darling plans of the orthodox. We have looked attentively at the names of the gentlemen who are to contribute to the work, and there is not a solitary individual engaged, who is not well doctrinated in the sublime mysteries of Calvinism.

Every one knows who is not blinded by the mists of prejudice, that great efforts have been made to produce uniformity of faith, and establish a national religion. The highways and hedges have been searched, and those that are too lazy to work, and too poor to live without it, are educated for the ministry, by the contributions of the deluded, without any other qualification but unexampled impudence, qualified by cant and hypocrisy. These are the agents to carry on the great work. The master spirits who direct, have more talents and cunning—they preach charity, but it is only shown to those who

differ from them on non-essentials. The very first man on the list of names from which the editor expects assistance, is a proof of what we assert. No man can forget Dr. Mason's denunciations of a respectable body of christians in this city, and when it is remembered, it can only be associated with regret that he did not look *deeper* into his own heart.

We have no doubt of the temporary success of the "National Preacher;" but that it will only be temporary, we feel fully satisfied, by the signs of the times. A re-action is beginning to take place. People are not so easily gulled out of their money as they were a few years ago.—The voice of lamentation is heard in all the "evangelical" papers in the country. Money does not flow into the "treasury of the Lord," (as it is called) so fast as formerly—therefore all those who are living and enjoying comfortable offices, in the numerous missionary, tract, and Bible societies established throughout the land, are ringing in the ears of the people, that they are lukewarm and cold. Snugly situated, with good salaries, it is not to be expected that they will remain quiet. They understand the traffic of the world too well. This accounts for the marvellous stories that are related for solemn facts, with about as much to authenticate them as that of the renowned Gulliver. Such as children saving their gingerbread money, and old women refraining from using sugar, &c. It is all humbug—not ninety-nine in a hundred of these foolish stories are true, but got up only, by the interested to save themselves from being cast again on the wide world to earn their bread. We would caution people to beware of the genteel beggars that infest our streets; though not so offensive perhaps as common vagrants, yet their influence is much more pernicious. Let people examine before they give. Let them ascertain personally what proportion of the funds is absorbed in paying officers and attendants.

Let them look well to the object, and beware of encouraging any thing religious that bears "National" on its front. It is only delusion. Church and State cannot be united in a republic. The union of the one, must be the downfall of the other.

SINGULAR TRIAL.

Before one of the Aldermen of this City.

Mrs. A. the complainant, stated to the court that she was a poor woman, and that she had applied to Mrs. B. as a lady holding a high office in one of our female charitable institutions for work—that she obtained work from her; that at one period she had made up some coarse shirts at 19 cents each—and that subsequently, Mrs. B. having been satisfied of her qualifications to do finer work, had sent her some linen at 87 and a half cents per yard, to make up—that nothing was said about the price, but that they were to be finished as a gentleman's shirts are usually finished—and that they were for the son-in-law of Mrs. B.—that when the shirts, eight in number, were taken home, Mrs. B. would allow but fifty cents apiece—that they were worth one dollar each; and that to recover this sum, the suit was brought.

To this statement Mrs. B. replied, that as an officer of the Female Charitable Society, she had been applied to by Mrs. A. for work, and that, as a matter of charity, she had given it to her; that she was well enough satisfied with the work, but not satisfied with the price—and that she had plenty of poor people who would have been glad to make the shirts for fifty cents each.

To a question from the alderman, she replied, that the Society was a charitable one, and established in order to supply poor people with work; that she had been imposed upon, but that now she was before a squire, she expected justice.

Alderman. I presume madam, you are willing then in this case, that justice should be done?

Mrs. B. Yes, but I will never pay

her more than 50 cents apiece for making my son's shirts; I could have got plenty of people to make them for that.

Alderman. You are presidentess of this Society?

Mrs. B. Yes, I am, and you see the way I am imposed upon.

Alderman. And you gave this work to Mrs. A. purely out of charity and benevolent feeling?

Mrs. B. Yes, I did. There are many poor people that would have made the shirts for three eleven-penny bits apiece; and I am now very sorry I did not give them to one of those persons.

Alderman. Pray how much would these shirts have cost your son, had they been made by a lady who was not in necessitous circumstances?

Mrs. B. I don't know sir—perhaps the cost of the linen per yard—perhaps a dollar; but the persons who work for our Society, always work for less than those who are not poor.

Alderman. Is that the charity of your Society? and can you be so blind as not to perceive that when you gave those shirts to be made for your relation, by this poor woman, that you were actually receiving charity from her?

Mrs. B. Charity from her, sir—sir, I scorn it; I am no beggar, sir.

Alderman. I did not say you were. You declare, yourself, that these shirts would have cost 87 and a half cents, if made by a person in comfortable circumstances; and now as a poor person has made them, you pay but 50 cents; do you not then receive from her 37 and a half cents for the privilege you allow her of earning 50 cents?

Mrs. B. I gave her the shirts to oblige her—others would have made them for still less than I offered, and you will never convince me that I am wrong. There are other men as good as you are, and who know as much, that say I am right.

Alderman. I am sorry such is the opinion of any good men. I am sorry

that any rational being will so prostitute the kinder feelings of the human heart—prey upon the necessities of the poor and starving, and then try to convince others it is charity. My opinion is, that you should pay this poor woman the same price for the shirts that you would probably have been obliged to pay to one for making them, who was not unfortunately compelled to apply to you for work—and I shall enter judgment accordingly. [Phil. paper.]

[From a London paper.]

MR. IRVING'S SERMON.

A morning paper gives some of the most striking passages of a sermon delivered by Mr. Irving on Sunday last, which it justly says was not a little remarkable.

The text was from the 21st chapter of St. Luke's Gospel, verses 25 and 26:

"And there shall be signs in the sun, and in the moon, and in the stars, and *upon the earth distress of nations, with perplexity*, the sea and the waves roaring, *men's hearts failing them for fear*, and for looking after those things which are coming upon the earth, for the powers of heaven shall be shaken."

The preacher observed, that these awful words related to the signs of the coming of Christ—an event, in the history of the church, the most glorious, being the termination of her warfare, and the commencement of her power and glory on earth—an event, also, which, on the world not less than on the church, sheds the beams of its brightness, through a cloudy sky, over seas of peril and of blood.

"I regard (said the preacher) that yawning chasm which opened under our feet in the solid ground of national prosperity, wherein we trusted, that our nation was standing strong. This shock which our country hath sustained, in the highest state of British grandeur, when all men were offering incense to the idol!—I regard it as God's sign sent to teach this land how superficial are the views of the wisest; how short-sighted the calculations of

the most politic—And that though the vessel of the state may be surely sound in all her timbers, with pilots most wakeful, and all hands on board most staid and steady, yet the Lord hath in his stores traversing winds; and his storms ready at his will, against which neither the nobleness of our constitution, nor the wisdom of our governors, nor the steady perseverance of our people can avail.

“As I do not expect that the other nations whom the Lord hath terribly shaken in his anger during the last thirty years, will ever be restored to the state in which all things were before these years of omen; as I do not expect they will come through the storm, but will sink and utterly go down, in that terrible night which is at hand; I far less expect that we shall have any second warning after this is past, but one continued tumult of judgments and crushing of nations. But it may be well for us to experience such destruction of credit as will wound us in the part we deem most invulnerable. Be it remembered, that though our land separated from the great anti-christian combination of kingdoms, against whom the Lord has had his controversy, we have been for the last century a mammon worshipping people; idolatrous of political wisdom, national wealth, and commercial prosperity.

“For a thousand other misdeeds of this people, the Lord certainly is very wrath with us also, and we shall not escape the terrible day of his judgment with which he is about to visit the nations. Of which coming visitations he hath given us some visible signs in that shock we have received here to the vitals of our existence. It will be seen, as one of the portents of which these days are full, that this nation, having recovered from her trials, and borne her heavy burthens with magnanimity, astonishing even to herself, had like to have fallen asleep in the arms of national prosperity and glory, never dreaming of judgment near at hand. And it is

true, that when those skilled in prophetic Scriptures, pointed at these judgments, they were set at nought, as men born out of time, who might have prophesied of those things thirty years ago, but were deemed as madmen to the present prosperous generation.” “It is amazing how calamity arrests their attentions, and makes them willing to be taught. The boldest look with dismay in the face of one another, and say—What meaneth it? What causeth it? When is it to end?”

“The Lord having great purposes to accomplish by means of this nation, which is, as it were, the political sanctuary of Christendom, did not allow her to sink under the billows, but to rise more terrible from every struggle, because by our means the overthrow of that great infidel Prince [Buonaparte] was to be accomplished, whom God raised up to scourge these kingdoms, until his measure of iniquity was filled up. And as long as that mighty one laboured in the work to which he was appointed, he pushed beyond all example since the days of Charlemagne, who was God’s instrument for building up that power which the latter was raised to overthrow. But when this Infidel Prince began to provide for his own perpetuity—to found a dynasty—to intermarry with the head of the Papal Empire—when he struck an agreement with the Prince of the Anti-christian Government—when he established the Gallican Church again, having forsaken the purposes for which he was raised up, then the Lord withdrew his hand, and consigned him to a swifter destruction than had previously been his rise to imperial power. Then the Lord called for this nation, which he had so long preserved from those direful convulsions which shook the kingdoms of the continent, to overthrow the arrogance of their power when his work was accomplished, and to punish that peninsular nation [Spain] which had most vehemently stirred against his Church, he made their kingdom the

seat of a seven years war, and there he trained our captains and horsemen, and prepared them for that direful overthrow with which he cast down the mighty one."

"From that time this nation being filled with naval and military glory, hath addressed the chief part of her energy to the establishment of internal resources." "A thousand heads were busy in planning, and a thousand pens busily employed in setting forth the best means of diffusing wealth, while every tongue was full of the great glory and dignity of our beloved land. Even the foes of princes were constrained to applaud the wisdom of our rulers, and every heart rejoiced in the long year of blessedness which was deemed to have opened on our nation." "But the Lord, by our late catastrophe, gave us the just and proper sign, by shaking that power which held the church and the nation in fatal slumbers." "We had brought the struggle of 30 years to such a glorious termination, that all the nations of Europe looked up to England, and said the strength of her arm lay in her commercial prosperity. But behold! this staff and stay of our right hand, the Almighty shook in a day, and it bent like a reed shaken with the wind. Between neighbour and neighbour, townsmen and townsmen, brother and brother, confidence was destroyed. I doubt not, but we shall yet recover the shock, and rise greater and greater, for England will be the last of the nations to be swallowed up in that whirlpool of judgments, but this may teach us that the Lord hath the arrow in his quiver, which may lay the noblest head in the forest low."

"I can see a disease generating in the bowels of the land, which of itself will strike us down, if not remedied; I mean the growth of infidelity in religion, and insubordination in social life; I perceive now, as at the beginning of these years of omen, a regular party of Philosophers, engaged in the service of

infidelity. I perceive infidelity couching among the flowers of poetry. Infidelity appears in the first works of sentiment—it is built up into a system of morals, and advocated in the daily and weekly Journals." "Public opinion is become the voice of God among men of liberal opinions, and it is no longer the old question of Whig and Tory which rends public debates, but you shall find this is the question—Shall the nation rest on irreligion, as it steals slowly its way to ruin, and shall it not stand like a rock of adamant by the fear of God? These things proceed by slow marches, and very specious names, but a man of penetration can discern them, for there is a something which may strike the stupidest."

"And O! ye people of this ancient city—the Jerusalem of the whole earth, when ye consider the prophets which have been sent, and the warnings ye have despised, well may ye tremble at the prospect of coming judgment. The people of this city have become outspoken, rash, and furious infidels; and what is the consequence? The ancient relation of master and servant is changed to an aversion, and we are mocked and maltreated of men who eat our bread. This amazing revolution in civil life is the main fruit of our new system of education, whose tendency is to foster and cherish and increase that power which will eventually overpower us.* The visible hath got the victory

* The distinctions which exist among men in England and most other European countries, being founded in human pride, and productive of oppression and degradation, must sooner or later be dissolved. Such an event will not take place without a great convulsion. Those in elevated conditions and exalted over their fellow beings, will not readily forego their superiority, or renounce any privileges and advantages, except from necessity. The unloosing of the bands which now bind society together, until bands of true virtue and integrity are formed to supply their place, must result in anarchy and confusion. The old bands are certainly beginning to give way, and will at length be wholly reat

over the invisible—the sensual hath verily triumphed over the spiritual—and this land is ripe for judgment. The profitable is almost *every* thing, and the moral is all but *nothing*; and they call the age *Religious!*"

"O, that nations would learn a lesson of their instability, by that reverse which hath befallen us within the space of one short month, which short period has seen the most* splendid fortunes overthrown, the most ancient and revered names dishonoured, the surest establishments laid prostrate, credit between man and man suspended, and the pecuniary bulwarks of the nation subverted, the nation itself reeling and staggering like a drunken man! Who looked for the outward distress—the destruction of the idolatry of commerce, the stagnation of trade? But the very contrary of all this, peace abroad, prosperity at home, flourishing husbandry, internal resources, and enlightened principles of trade. There was never a period so favourable for new experiments. The New World was laid open to us; the obstructions which had so long stood between it and the Old were removed, when behold, in one week, all is dismay, confusion, and blank astonishment, and the man who thought himself rich when he rose in the morning, went to bed in poverty; and he who had wealth in abundance was fain to shut his house from his inability to satisfy the demands of his creditors."

"There is no greater aggravation of the misery of those who trust in this world's riches, than when they take to themselves wings and flee away. You dare not utter one word of your loss, even to your wives and children, for

asunder; for they are too feeble and inefficient to serve any valuable purpose much longer. With respect to the increase of infidelity, it is not likely it will proceed to any great extent, and the existence of it at all is wholly dependant on the abuses and evils which exist among professing christians.

[Ed. Ref.

fear of shaking your credit, and this suppression of misery is worse than the misery itself; it gnaws the heart like the vulture, and makes miserable men take arms against their own lives."—

"Though this event hath not robbed some of you, it hath robbed those whom you love; and if you have not gone down amidst the tempest, many a stouter and statelier ship hath gone down by your side. Even now no man knows what he is about, or can tell what may arrive by to-morrow's post. Why, hardly any battle slayeth all—hardly any pestilence destroyeth all—no famine killeth all by the keen pangs of hunger."

"The wolves of the mountains, and the tigers of the desert, devour not all that journey through these fearful solitudes, with their blood-thirsty jaws. The sword, the pestilence, the famine, and the beasts of the earth are the four great instruments of human destruction, in the hand of the Lord, but we have added a fifth. The violent fluctuations in the medium of Exchange are to the merchant what the storms in the atmosphere are to the air we breathe."

[From the New York Telescope.]

"Ye blind guides, which strain at a gnat, and swallow a camel."

A certain professor of religion residing in Delancy street, is so very pious one day out of seven, as to prohibit his companion in life from selling her neighbours a few cents worth of milk on Sunday; while on the other six, he himself, "at intervals," is guilty of the most impious and diabolical conduct, such as blaspheming the name of his Creator. Another distinguishing characteristic of this professor, is intemperance; a vice he is much addicted to: and to crown the whole of his ungodly proceedings, he frequently whips his wife so unmercifully, that her cries alarm the whole neighbourhood. A circumstance of this nature occurred on Saturday evening last; about 9 o'clock he came home as usual, much intoxicated,

took a pail of water, and emptied its whole contents on his wife, who was sitting at the door, and then proceeded to drag her in the house. This harsh treatment soon extorted from her the awful cry of "Murder, murder."—A number soon collected together, and ran to her relief, but came too late to rescue her from this monster, as he soon got her in the house and locked the door; but —— heard, repeatedly, a person present say, he thought he would kill her. A by-stander also remarked to the mob, "you would not think it were him, if you could see what a long face he puts on when in church." "Well," replied another present, "he ought to have it knocked off." I think, likewise, a little girl about seven years of age, said, Mr.— threw a pail of water on Mrs. — and gets drunk, and belongs to the church, what a pity. A woman not long since told this Anti-christian professor, that he had beat his wife enough in three years to kill a horse, in the hearing of the writer.

This monster in human form, this whitened sepulchre, this cloud without rain, this hypocrite, takes one of the uppermost seats in the sanctuary in Willet street [Methodist Church.]

For the Reformer.

Pittsburgh, June 11, 1826.

Mr. Editor—You have no doubt seen in the papers, and heard a great deal about the "Western Theological Seminary," with Gen. Jackson at its head, to educate young men for the ministry, and you know that three places have been named for its location, one of which is Alleghenytown on the opposite bank of the river from this place. The *favoured spot* is to be fixed at the next session of the Presbyterian General Assembly.

It may be interesting for some of your readers to know what progress has been made by the clergy here, in obtaining grants and subscriptions; for *that place* which could raise the largest

fund, stood the best chance of being favoured with the location.*

The first class of subscribers, were bankrupt members of the Presbyterian churches of this place, and who subscribed largely, knowing they had nothing to pay; but it showed a good beginning, and had its effect in getting larger sums from those who were able to pay. Another class of subscribers were the industrious, who were not in debt, and who had but little to spare; they were told that small sums would defile the page, and that nothing short of 50 or 100 dollars would do, but to accommodate their pockets and give them an opportunity of displaying their zeal, the donation was made payable in annual payments of five or ten dollars each, for ten years.

Then the inhabitants of Alleghenytown must be brought round—they are told that a Theological Seminary erected in their town would greatly enhance the value of their property, and give employment to tailors, hatters, shoemakers, shopkeepers, and builders; and to get all this, they must give a part of the *common* ground for the use of the institution; a meeting of the property owners was called, at which it was stated, that the "Western Theological Seminary" was to be on a new and liberal plan, intended to admit as pupils the members of every sect of christians,

* This locating Theological Seminaries where the greatest offers are made, has become quite common, and is one of those numerous schemes to draw money from the people that our modern clergy know so well how to plan. The inhabitants of Cayuga Co. (N. Y.) were required some years since, by the dignitaries in the Presbyterian Church, to contribute 50,000 dollars, and secure the grant of ten acres of land, in order to obtain the location of a Theological Seminary at Auburn, in that county. The conditions were complied with; but from the sentiments expressed in that part of the country, since the Seminary has gone into operation, it might safely be concluded, that the people think they have paid "*too dear for their whistle*," as Dr. Franklin would say. [Ed. Ref.

(nothing was of course said about the teachers being all Presbyterians;) with this kind of finesse, the clergy succeeded in obtaining a grant for 17 acres of the common ground for the erection and use of the Seminary. The ground to be sure is of little value, being for the most part a precipitous hill, that would not sell for more than four or five hundred dollars; but mark the cunning of these clergymen, they put this 17 acres of common ground in the subscription list as worth 17,000 dollars, thereby swelling the amount of contributions with a view of inducing the General Assembly to give their selection the preference, and they will no doubt succeed.

By putting the payment at a distant day much larger sums were subscribed than could have been obtained in any other way; and in fact a man's business was at stake, and his reputation assailed, if he showed any reluctance to give when his neighbours, (without intending to pay) were so liberal, and the terms so easy.

I send you these few facts as a supplement to many more that go to show the cunning and duplicity these Rev. gentlemen will resort to. If they can but further their schemes of ambition, they all expect situations in the Seminary of honour or profit, and like politicians success will excuse the means made use of in obtaining it. These are the men we are taught to believe honest and sincere, (as they ought to be) and who we ought to suppose would not, like a petty swindler, resort to such trick and double dealing. “**ALLEGHENY.**”

UNEMPLOYED MINISTERS.

Mr. *Sabine*, a Presbyterian minister at Boston, in a postscript to a sermon lately published, says:

“A great many ministers of the gospel, who have been counted faithful, and put into the ministry, and have stood for years, acceptable and useful, and who have lost none of their real moral character and talent, are now in

this great and ancient city, [Boston] seeking a morsel of bread, by keeping boarding-houses—teaching schools—writing and editing for printers—delivering philosophical lectures. Others, younger men, licentiates, and candidates, are degraded at the very onset of their ministerial career, by suffering themselves to be employed as agents to collect monies, and get subscribers for mere speculation in a kind of religious traffic. In fact, this part of the country abounds with clergymen unemployed in their own proper way, and condescending to labours, for which they were never designed, and to which their characters are ill adapted.”

We further learn from a statement of Mr. *Sabine*, founded on the authority of the American Education Society, that out of 527 young men which this society has patronized in ten years, only 34 are preaching the gospel, and ten only of these are settled, or ordained. What a small number in comparison to the number patronized, and the vast expenditure which has been made during these ten years. Including buildings, founding professorships, &c. the expenses cannot be much short of half a million.

[*From the Religious Messenger.*]

INFIDELITY IN GERMANY.

The following is from the “Correspondence of the London Continental Society.”

“I stopped a few days at H—. That university may be considered as the cradle and nurse of Neology, or ‘Rationalismus,’ as it is called in Germany, which, as its name sufficiently denotes, recognises nothing higher than reason. Amongst the 600 theological students that are at present there, I could meet with only two brothers who are truly awakened, pious young men: the rest are avowed infidels, who are ready to carry their sentiments into the pulpits which they are to occupy. The effect upon the religious character of the people may be easily foreseen.

Here is the root of the evil. In the chief of the German universities are a set of unprincipled men, calling themselves by the name of Christians, who are licensed by the Governments, and disseminate the most anti-christian doctrines—nay, publicly in their lectures scoff at Christianity, and use expressions which heathen opponents would not have allowed themselves.”

ALLEGORY ON WAR.

A young angel of distinction being sent down to this world on some business, for the first time, had an old courier spirit assigned him as a guide; they arrived over the seas of Martinico, in the middle of the long day of the obstinate fight between the fleets of Rodney and de Grasse. When, through the clouds of smoke, he saw the fire of the guns, the decks covered with mangled limbs, and bodies dead or dying, the ships sinking, burning or blown into the air, and the quantity of pain, misery, and destruction, the crews yet alive were thus, with so much eagerness, dealing round to one another, he turned angrily to his guide, and said, “You blundering blockhead, you are ignorant of your business; you undertook to conduct me to the earth, and you have brought me into hell!”—“No, sir,” said the guide, “I have made no mistake; this is really the earth, and these are men. Devils never treat one another in this cruel manner; they have more of what men (vainly) call humanity.”—Franklin.

[From the Rochester Album.]

WHAT NEXT? The following petitions were presented to the Legislature of Connecticut, praying for an act of incorporation. On the 8th inst. “The petition of the North Stonnington Society, for a Lottery towards the permanent support of the Clergy.” On the 10th, “The petition of the Baptist Society of North Stonnington, for a Lottery to build a Meeting-House.” We have not the use of language to

express our indignation in terms adequate to our consideration of the moral and religious turpitude of such professors of piety, as wish to support religion through the medium of *licensed* gambling. We are well convinced, that the virtuous part of the Baptist society will abhor such a measure as the above petitions contemplate. If so, may they come out boldly against it, and put it down, that the language, “Oh how fallen! how degraded!” may not be applicable to the body of the society. Perhaps the Stonnington Society had invested their clerical funds in the Eagle Bank at New Haven, and as they lost them by a certain system of gambling, not exactly authorized by law, they think to mend the matter by getting a legalized system, and that, if there be any iniquity in it, the members of the Legislature must answer for the sin. *O tempora! O mores!* We hope to hear that both petitions have been cast under the table, there to be trodden under foot of men.

ON THE PRESENT DAY.

Perhaps there never was a time since christianity was known, when confidence in religious societies, and in individuals, was more completely prostrated, than at the present day. Heretofore, there have always existed some societies which were believed to be walking in the narrow way of the gospel, as well as numerous individuals, in whom the fullest confidence could be placed that they were seeking to do the will of their Heavenly Father. But now, where shall a society be found that can inspire confidence that they are a pure church, and are acting conformably to the requirements of the gospel; it may be truly said, no where. In this respect, all religious societies seem to fail, and indeed they have become so much alike, that they begin to unite with each other, to esteem, honour and love one another, as the world esteems, honours and loves its own. From religious societies or sects, therefore, all hope or encouragement seems to be cut off, and there is no ground to expect that they will get any better, or promote the cause of righteousness in the world.

And if we turn our attention to indivi-

duals, we find ourselves placed almost in the same sad dilemma. We know not who to trust, or who is actuated by pure motives alone, and is truly and sincerely seeking to do the will of God in all things. Some have zeal, some have gifts, and some promise great things. But vanity, ambition, obstinacy, or some other noxious plant too often appears, to mar the fairest prospect and destroy our fondly cherished hopes.

This sad picture, this trying state of things, may not, however, be without its use. It must convince every one of the necessity to judge and act for himself, which will be a very great advantage; for all along mankind have been placing dependence in belonging to societies, or following some individual. This has been an evil, and was so in the purest days of the Church, when the Christians at Corinth began to say—one that he was of Paul; another that he was of Apollos; another of Cephas; and another of Christ.

[From a Troy (N. Y.) paper.]

The substance of some bold assertions, made by Dr. Boardman, at Litchfield, Conn. in his Missionary Sermon, preached at their annual meeting; with some philanthropic remarks thereon—in the form of a Dialogue between the Missionary and Modern Priests, and a Philanthropist.

MISSIONARY PRIEST.

We find by modern calculation,
Of heathen souls that lack salvation,
Six hundred million souls there be,
Depending on your charity.
'Tis not to clothe their earthly frame,
We're begging for them in Christ's name:
The gospel to them must be sent,
Or else they never will repent;
'Tis nought but missionary skill,
Can ever save their souls from hell.
We boldly now to you declare,
We God's vicegerents surely are;
And we must go and preach and pray
To these poor heathen night and day.
But oh, alas! we must be bold;
We want your silver and your gold.
If this to us you do deny,
We shall denounce anathema,
And doom your souls to endless flame,
Because you give not in Christ's name.
But if you'll give 'thout weight or measure,
We'll put it into the *Lord's treasure*;
And he will mete to you ten-fold,
Treasures on earth, and life, till old.
In thirty years by calculation,
About runs off one generation;
You therefore now may plainly see
The number sent to misery,

(As prov'd by *Boardman's just position*)
Six hundred millions to perdition!!

These facts do stare you in the face,
You cannot find a hiding place,
Unless you're wrapt up in a shroud;
Then on your heirs we'll call aloud.
Your money we must surely have,
Or we these millions cannot save.
If you your money freely give,
Six hundred million souls shall live!

PHILANTHROPIST.

The priests now undertake to tell,
The road that leads to heaven and hell;
But if you do not pay them well,
Why, sure, your soul is sent to hell!
Long have they laboured through all weather,
To fix the *church* and *state* together;
And thus be able to compel
The government to feed them well.
Alas! for them the prospect dies—
The government has been too wise.
They now another *plan* do seek,
To move the passions of the weak.
Thus far they have succeeded well,
Mahomet-like, they people tell,
"All that you give by weight or measure,
"Shall soon be put in the Lord's treasure;
"And he will mete to you ten-fold,
"Both in your silver and your gold.
"And when from earth you are remov'd,
"He'll give you seats in realms above."

But I must treat the subject bold,
You don't believe what you have told;
For if you did believe in God,
Then surely you would fear his rod;
You would not dare such speculation,
Concerning man and his salvation.
Remember, sirs, what Peter told
Simon Magus, in days of old;
Who sought the gift of God to buy,
And offer'd cash with subtlety.
Here Peter's answer plainly see—
"Thy money perish now with thee."
You modern priests pretend to tell,
You've bought this gift and paid full well,
And therefore you've a right to sell.
The truth is here, you have not paid,
Except in *money, begg'd by trade*.
You missionaries, please to tell,
Where you have found this stuff to sell?
Has God, I ask, for want of store,
Brought down his grace, and you implor'd
To hide it in some secret cell,
Which none but you can ever tell?
And you may barter it away,
For dollars eight or ten per day?
If you go on so strangely bold,
The people will not need be told,
That all your arts and machinations
Are fraught with monstrous speculations.
Is it a vision, or a dream,

That Christ has come, man to redeem?
Evasive answer will not do,
I wish an answer plain from you.
For surely if you do believe,
Why then his precepts not receive?
Did Christ and his apostles sell
The gift of God? now frankly tell.
Or was there any speculation
When Jesus brought to man salvation?
'Twas Christ's command and his decree,
"Go forth and preach this gospel free."
How dare you swindlers thus to sell,
What Christ forbid? I cannot tell.
'Tis plain that money is your God;
You heed no precepts, fear no rod.

MODERN PRIEST.

We're much surpris'd to see what alterations
Are made in *this*, from *former* generations.
Then, what we taught, was thought a revelation,
And men compelled to make remuneration.
The bad priest from the good they could not tell,
And were content to pay them off quite well.
But *now* some upstarts do attempt to teach
Christ's heralds how they ought to live and preach.
These, we perceive, (though men of sober mind)
Are not good judges, 'cause not college-learned.
But *we* know better, since we've learn'd the trade,
The rule is fix'd—it was in college made,
Therefore, we have a right to buy and sell
These rules, these arts, that lead to heaven or hell.

PHILANTHROPIST

Presumptuous men, if you go on so bold,
To buy and sell what ne'er was bought for gold,
And like Mahomet, preach that 'tis decre'd,
"If you will learn and keep my sacred creed,
There shall profusely on you blessings flow,
While you're on earth and here remain below;"
And stop not here, but say, "take my advice,
I'll land you safe above in Paradise."
I must together both of you compare,
Priests and Mahomet, to the devil's snare,
Which that deceiver set to tempt God's son,
When he requested bread made out of stone.
Nor could he be content till he had tried
All his devices which had grown from pride.

—And last of all another sham did try:
He on the mountain's top did place him high,
And show'd him all the kingdoms of the earth,
And all the wealth to which they'd given birth,
Then archly said, *all this I'll give to thee,*
If thou wilt but fall down and worship me.
Just as absurd for modern priests to tell,
That they can save or send to hell.
Then may not I with Satan them compare/
Who promise that in which they have no share!
Satan, who *never owned a foot of land,*
Proposes giving all into Christ's hand!
So priests whose craft has caused the world to groan,
Offer to sell what never was their own!

A resolution was passed by the General Assembly of the Presbyterian Church at its late session in this city, consenting to the amalgamation of the United Foreign Missionary Society with the American Board of Commissioners for Foreign Missions, and recommending the latter to the favourable notice and support of the Church and people under their care.

The property of the General Assembly of the Presbyterian Church, amounts to 111,542 dollars; all of which but 20,700 dollars, is in some way connected with, or applicable to, Theological Seminaries.—This 20,700 dollars, is applicable to Missions. [Report of Gen. Assembly.

In less than 40 years, the Presbyterian Church in the United States, has increased from 1 to 16 Synods, and from 6 to 86 Presbyteries.

[From a London paper.]

The Society for the Conversion of Jews, annually spend about 14,000*l.* [62,222 dollars.] Many knowing Israelites, however, contrive to turn the pious zeal of the Society to a good account, by obtaining sums of money for their expenses whilst under a course of conversion, which having gained, they relapse into their former heresies.

It is stated in a late English paper that the receipts of the British and Foreign Bible Society have fallen off during the last year to the extent of 10,000*l.* [44,444 dols.]

The Reformer is printed on the first of each month, at one dollar a year. Letters to be addressed and payment made, to T. R. GATES, Proprietor and principal Editor, No. 290, North Third Street, Philadelphia. Numbers can be supplied from the commencement of the work-